

THE EXCELLENCE OF THE  
BAAL MUBAARAK OF  
RASOOLULLAH ﷺ  
& OTHER TABARUKAAT

TRANSLATED THROUGH THE BLESSINGS OF  
GHAUS UL WAQT HUZOOR MUFTI-E-AZAM HIND ﷺ

BY A HUMBLE SERVANT OF ALLAH  
MUHAMMAD AFTHAB CASSIM RAZVI NOORI

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**P.O. Box 70140, Overport, 4067 Durban, South Africa**

**Visit our Offices at:**

**28 Clayton Road, Overport, Durban**

**Tel/Fax: 031 2081045**

**Email: [noori@noori.org](mailto:noori@noori.org)**

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## COMPILERS NOTE

All Praise is due to Almighty Allah, Durood and salaams upon the Holy Prophet ﷺ.

It has always been the practice of the Muslims of every era in history to show utmost respect and to preserve Tabarukaat (Islamic Relics especially those attributed to the Holy Prophet ﷺ). To show respect and veneration to Islamic Relics, to gain blessings from them, to utilise them as a means for gaining victory, and to keep them near at the time of problems, or during any illness, or to steer away hardships by means of it are not new customs as some believe. This permissibility of such blessed practices is supported by the teachings of the Holy Quran. It is also proven from the books of Ahadith that the Companions of Sayyiduna Rasoolullah ﷺ used to attain blessings from the blessed Relics of Sayyiduna Rasoolullah ﷺ. They also used the Tabarukaat as a means of having their prayers accepted. Volumes can be written concerning the respect and honour that should be accorded to Tabarukaat such as the 'Baal Mubaarak' (Sacred Hair) of the Holy Prophet ﷺ. A few facts have been placed before the readers in order that the beliefs of the true believers are reinforced and that their Imaan and practices be increased.

Many have requested a book pertaining to the excellence and permissibility of keeping and respecting the Baal Mubaarak (Sacred Hair of Rasoolullah ﷺ) and other Tabarukaat (Islamic relics). This book has been compiled with information from Tabarukaat Ki Shari' Haisiyat by Mufti Mahmud Akhtar and from a few other books. I pray that this book will be a means of blessing for all those who read it. I also pray that Allah blesses us all with the understanding of Deen through the Wasila of Rasool-e-Akram ﷺ.

Sag-e-MUFTI-E-AZAM

Muhammad Afthab Cassim Al-Qaadiri Razvi Noori

Imam Mustafa Raza Research Centre (Durban, South Africa)

## THE EXCELLENCE OF TABARUKAAT IN THE LIGHT OF QURAN AND HADITH

Almighty Allah says in the Holy Quran: *'And make the standing place of Ibrahim, the place of Salaah.'* (Surah Baqarah)

In this verse, Allah Almighty has command for Salaah to be performed at the 'Maqaam-e-Ibrahim'. A question arises in this regard, and that is; In the entire area of the Haram, why has the area of the 'Maqaam-e-Ibrahim' received such an elevated distinction?

The famous and authentic books of Tafseer mention: *'Maqaam-e-Ibrahim is the stone which holds the impression of the footprint of Hazrat Ibrahim (alaihis salaam). Maqaam-e-Ibrahim is the stone on which Hazrat Ibrahim (alaihis salaam) stood whilst he built the Holy Kaaba.'* (Jalaalain)

This one single stone which has been associated to Hazrat Ibrahim (alaihis salaam) has become so blessed that after performing the Tawaaf of the Holy Kaaba, it is greater to read 2 Raka'ats Salaah at this place, rather than any other place. Almighty Allah has made it one of His Special Signs. The Holy Qur'an announces: *'Verily the very first house which was selected for the people is that which is in Makkah. It is a blessed one and one that shows the path to the entire world. In it are clear signs; the standing stone of Hazrat Ibrahim (alaihis salaam).'* (Surah Nisa)

Commenting on the above verse of the Holy Quran, Hazrat Mujaahid رحمته الله who is the exalted student of Hazrat Abdullah ibn Ab'bas رضي الله عنه says, *'For the impression of both the blessed feet of Hazrat Ibrahim (alaihis salaam) to be imprinted on the stone is a clear sign.'* (Ibn Jareer; Ibn Al Munzir)

For a stone that has connection to Hazrat Ibrahim (alaihis salaam) to become (part of) a verse of the Holy Quran, and for it to be regarded a station for the performance of Salaah, and for it to be protected for so many centuries, is evidence to the excellence of that stone. This further proves that those objects which are associated to the beloved servants of Almighty Allah become blessed and Religious Relics, and that they should be respected and preserved:

*'The Prophet of Bani Isra'eel (Shamwail alaihis salaam) said to them: The sign of Taloot's Kingship is this that a trunk from your Creator will come towards you in which there will be tranquillity for the hearts; and (in it) a few preserved objects from the belongings of respected Moosa and respected Haroon. This will be brought by the Angels. Verily in it for you is a great sign if you keep faith.'* (Surah Baqarah)

This trunk contained belongings and relics such as the Asaa (Staff) and Naa'lain Shareef (Blessed Footwear) of Hazrat Moosa (alaihis salaam); the Imaama (Turban) of Hazrat Haroon (alaihis salaam); the ring of Hazrat Sulaiman (alaihis salaam); a few Scripts of the Taurat, and many other Tabarukaat. It was through the blessings of these relics that the Bani Isra'eel, when fighting any battle, would place the trunk before them, and would thus become victorious and conquer their enemies. The books of Tafseer record that they used the blessings of the trunk for all their needs, and to fulfil whatever they wished for as they regarded these blessed Relics as a means of mediation.

*'Those relics were the Sandal and Staff of Hazrat Moosa (alaihis salaam), and the Turban of Hazrat Haroon (alaihis salaam) and a few pieces of Mun (Food from the skies) that used to come to the People of Isra'eel; (and in it were) a few parts of scriptures.'* (Jalaalain)

*'Those relics were portions of scriptures, the Staff (stick of Jannat) of Moosa (alaihis salaam), his clothing, his Sandals, the Turban of Hazrat Haroon (alaihis salaam), some of the Taurat, the ring of Hazrat Sulaiman (alaihis salaam) and a few pieces of Mun (Food from the skies).'*' (Roohul Bayaan, Vol. 1, pg. 386)

The evidence that the Bani Isra'eel kept this trunk before them in times of war and asked through its mediation for victory over their enemy is present in the books of Tafseer.

*It has been stated: 'The Bani Isra'eel asked for victory over their enemies through the mediation of this trunk. They used to place it in front of them in a battle, and this gave them tranquillity.'* (Jalaalain)

*In has also been stated: 'When the Bani Isra'eel used to go into battle, they would keep the trunk in front of them and ask for victory over their enemies through its mediation.'* (Roohul Bayaan, Vol. 1, page 385)

It is evident from the above mentioned quotations, that it is necessary to respect and honour the relics and belongings of the pious servants. There is no doubt that through their blessings, victory is achieved over the enemy, one's prayers are accepted and one's needs are fulfilled. Respecting and honouring the blessed belongings, allows one to attain great blessings and immense benefit. By disrespecting and insulting these blessed relics, one is faced with numerous calamities. Disrespecting the Holy Relics, one to be afflicted by the spread of disease, and leads to destruction and devastation.

The clear proof of this is evident in the incident regarding the Imaaqa, who stole the sacred trunk from the Bani Isra'eel and disrespected it. They were afflicted with all kinds of illnesses and all five of their villages were destroyed.

It is mentioned in Tafseer Roohul Bayaan: ‘When the Bani Isra’eel displayed defiance and caused disorder, Almighty Allah appointed Imaaqa over them. They became victorious over the Bani Isra’eel and took the trunk away from them. They kept it in their toilet area. When Almighty Allah Willed to make Taaloot the King, then Almighty Allah sent calamities over the Imaaqa, to this extent that any person who urinated near the trunk got piles, and five towns and their populations were destroyed. The unbelievers then knew that all this destruction was being caused through the disrespect of the Trunk. Thus, they took removed the trunk from their locality. (Roohul Bayaan, Vol. 1, page 385)

We learn from this incident that showing disrespect and insult to the blessed belongings of the pious servants leads to destruction. It is also evident that to respect, honour, and use these blessed belongings as mediation is the sign of the believers, and to show disrespect and insult towards these blessed relics is a sign of the misled.

## DISTRIBUTION OF THE BAAL MUBAARAK

It has been narrated from Hazrat Anas رضي الله عنه that the Holy Prophet ﷺ summoned a barber and asked him to remove his hair on the right (side of his blessed head). He ﷺ then called Hazrat Abu Talha Ansaari رضي الله عنه and gave all the hair to him. He ﷺ then commanded that the hair on the left side (of his blessed head) be removed, and gave it to Hazrat Abu Talha رضي الله عنه saying, ‘Distribute it amongst the people.’ (Bukhari; Muslim)

Whilst commenting on this Hadith, Imam-e-Ajal Abu Zakariyyah Nawawi Shafi’i رحمته الله states: ‘From this Hadith it has been proven that it is permissible to take blessings from the blessed hair of the Holy Prophet ﷺ and to keep it with you.’ (Muslim, Vol. 1, page 421)



The fact that the Holy Prophet ﷺ commanded the distribution of his blessed hair amongst the Sahaba-e-Kiraam is evidence that the Tabarukaat are objects of benefit and blessings. There is no doubt that whosoever receives this will become prosperous.

## THE SAHABA-E-KIRAAM HONoured THE BAAL MUBAARAK

Hazrat Anas رضي الله عنه states: 'I saw the barber shaving the blessed head of Rasoolullah ﷺ. The Sahaba-e-Kiraam were moving in circles around the Prophet ﷺ with the intention that should any hair fall, then it should fall into the hands of one of them.' (Muslim, Vol. 2, page 256)

Hazrat Imam Nawawi رحمته الله states as follows concerning the above mentioned narrations: 'In this there is clarification in regards to gaining blessing from the relics of pious people. The ways and manner of the Sahaba-e-Kiraam proves that they attained blessings from the possessions of Rasoolullah ﷺ. They took blessings by touching the holy hands of Huzoor ﷺ and they also took blessings from his blessed hair. They showed such respect and excellence to it, that even before one hair would fall; it would fall into the hands of the person in that position.' (*Sharah Muslim*, Vol. 2, page 256)

From this it can be ascertained, that to be the first in attempting to gain any blessings, and to show utmost respect and honour to the Holy Relics, and to gain benefit and blessings through them, is not an innovation, but it is the Madhab and way of the Sahaba-e-Kiraam (radi Allahu anhumul ajma'in).

## VICTORY ATTAINED THROUGH BAAL MUBAARAK

It has been narrated that Hazrat Khalid bin Waleed رضي الله عنه never went into any battle without his hat, wherein he kept the Blessed Baal Mubaarak of the Holy Prophet صلی اللہ علیہ وسلم. Once he had taken command of a small army, going into battle against a huge battalion of Romans. During this battle, death was staring the Muslim army in the face as the Romans overpowered them during battle. Even during this battle, it was through the Barkat of the Baal Mubaarak that the army of Hazrat Khalid bin Waleed gained victory.

It is mentioned that in this battle, Hazrat Khalid bin Waleed had forgotten his hat at home. During the battle, the chief in command of the Roman army was killed, so his second in-charge commanded his army to attack the Muslims all at once. When this offensive against the Muslim army occurred, the Sahaba-e-Kiraam found themselves in a very difficult situation. The situation had become so overwhelming that Hazrat Raafi bin Umar Taa'i رضي الله عنه mentioned to Hazrat Khalid bin Waleed رضي الله عنه that he felt their last day had come. Hazrat Khalid bin Waleed رضي الله عنه said:

‘What you say may be right and this is all happening because I left my hat at home in which is the blessed Baal Mubarak of the Holy Prophet صلی اللہ علیہ وسلم.’ Whilst this was happening on the battle field, the Holy Prophet صلی اللہ علیہ وسلم appeared in the dream of Hazrat Sayyiduna Abu Ubaidah bin Al Jar’rah رضي الله عنه who was one of the commanders of a Muslim Battalion.

The Prophet صلی اللہ علیہ وسلم appeared in his dream and said, ‘You are asleep in such a time. Rise! And go to the assistance of Khalid bin Waleed. The kufaar have placed them under siege.’ He immediately woke from his sleep and

immediately assembled his battalion and left towards the battle. As they drew close to the battle, they saw someone riding a swift horse racing towards the battle field. He stopped the rider and found that it was the blessed wife of Hazrat Khalid bin Waleed رضي الله عنه.

She explained that when she heard that Hazrat Abu Ubaidah رضي الله عنه had left to assist Hazrat Khalid bin Waleed as he was under siege, she could not understand as she knew that he never lost in any battle due to the Baal Mubaarak of Rasool-e-Paak صلوات الله عليه which he had in his hat. She states that it was only then that she realized that he had left the particular hat at home, so she took the hat and a swift horse and intended to have the hat delivered to her husband.

Hazrat Abu Ubaidah asked her to continue towards the Battle field. Hazrat Raafi رضي الله عنه states that they were about to be overpowered when they saw someone arrive with a swift horse on the battle field. When Hazrat Khalid bin Waleed approached the rider, he noticed that it was his wife who had brought his hat.

The narrator swears an oath saying, 'The moment Hazrat Khalid bin Waleed رضي الله عنه placed the hat on his head and commanded us to attack the kufaar, the kufaar could not defend themselves against us and we were victorious.' Subhaan'Allah, this is the blessing of the Baal Mubaarak of Rasool-e-Paak صلوات الله عليه

## DISRESPECT OF BAAL MUBAARAK LEADS ONE TO HELL

Hazrat Ali عليه السلام states, 'Once I saw the Holy Prophet ﷺ holding a strand of his blessed hair in his hand. He then said, 'Anyone who shows any (the slightest) disrespect to (even) one strand of my hair, will have Paradise made Haraam upon him.' (Kanzul Um'mal)

Hazrat Allama Yusuf bin Isma'eel Nabhani alaihir rahma quotes the following statement of Hazrat Imam Fakhruddin Raazi رحمته الله: 'If a person disrespects even one hair of the Holy Prophet ﷺ, I will declare such a person an infidel.' (Jawaahir ul Bihar)

## MORE VALUABLE THAN ANYTHING ON EARTH

Hazrat Imam Muhammad ibn Sireen رحمته الله states,

*'When I told Sayyiduna Ubaidah رضي الله عنه that I had a Baal Mubaarak of Rasoolullah ﷺ which I receive from Hazrat Anas رضي الله عنه, He (Hazrat Ubaidah) said, 'According to me, to have one strand of the Baal Mubaarak of Rasoolullah ﷺ is more beloved and valuable than the world and everything in it.'* (Mawahibul Laduniyah)

## EXCELLENCE OF THE WATER WHICH IS USED ON THE BAAL MUBAARAK

Alhumdulillah, there are many people who have the Baal Mubaarak of Rasoolullah ﷺ in their homes. They allow people to make Ziyaarat of this great Tabarruk, and during the Ziyaarat they pour water over the Baal Mubaarak. There are those who object to this saying that there is no need to do this, as one cannot clean the Baal Mubaarak. I agree that we

cannot clean the Baal Mubaarak and that it is absolutely pure; but this is not why we pour water over the Baal Mubaarak. We do not give 'ghusl' to it with intention of cleaning it (Allah forbid), but we do so, so that the water that touches the Baal Mubaarak is a means of cleansing our hearts and our illnesses.

Hazrat Sayyiduna Uthman ibn Abdullah رضي الله عنه states, 'My wife gave me a bowl of water and asked that I take it to Ummul Momineen Bibi Umme Salma (radi Allahu anha). It was my wife's habit that when anyone fell ill or was afflicted by Nazr (evil eye), she would send me with a bowl of water to Sayyida Umme Salma (radi Allahu anha). The reason for this was because Umme Salma (radi Allahu anha) had a Sacred Hair of Rasoolullah ﷺ which she kept in a silver casing. She used to remove the Baal Mubaarak from the casing and shake the Baal Mubaarak in the water. Those who were ill would gain Shifa (cure) after drinking this blessed water.' (Bukhari Shareef)

## VICTORY ATTAINED BY MUSLIM ARMY

Hazrat Khalid bin Waleed رضي الله عنه kept a few blessed hairs of the Holy Prophet ﷺ in his hat. In one of the battles, Hazrat Khalid bin Waleed's رضي الله عنه hat fell off his head, with the result that he advanced a powerful attack to retrieve it. Some of his companions objected as to why he did this. Many Muslims were also martyred in this battle. Hazrat Khalid bin Waleed رضي الله عنه said: 'The offensive which I commanded was not for the hat but it was for the blessed hair of Rasoolullah ﷺ, so that it's Barkat should stay with me and not get into the hands of the Kufaar.' (Shifa Shareef)

This offensive of Hazrat Khalid bin Waleed رضي الله عنه was because he did not wish to be deprived of the blessings of the blessed hair. This clearly proves that

the Sahaba believed in gaining blessings from the blessed Baal Mubaarak (Hair). It further proves that they protected and respected the blessed hair, even if it meant putting their lives into danger.

## RESPECT FOR THE HAIR THAT WAS TOUCHED BY THE PROPHET ﷺ

Above, we have mentioned the respect and the honour that is awarded to the sacred hair of the Prophet ﷺ which is more excellent than everything in the world. Let alone the sacred hair of Rasoolullah ﷺ, the Sahaba even respected even that hair on which the Prophet ﷺ passed his blessed hands.

Hazrat Abu Makhdoora رضي الله عنه was a Mu'azzin of the Prophet ﷺ. His wife, Hazrat Safia bint Najda (radi Allahu anha) reports that Hazrat Abu Makhdoora's رضي الله عنه hair, at the front of his forehead, was so long that when he sat and let it down, it touched the ground. People asked him as to why he did not trim his hair. He replied: 'I am not going to separate these strands of hair, because Rasoolullah ﷺ rubbed (touched) them with his blessed hands.' (Shifa Shareef)

From this, we can derive that the Sahaba highly respected that which was touched by the hand of Rasoolullah ﷺ. They did their best to gain blessing from it. If something was Makruh for others, then they did not accept this for themselves. Concerning this, Hazrat Allama Shahbud'deen Khufaaaji رحمته الله has stated: 'He kept the hair which had been touched by the Holy Prophet ﷺ so that he may gain blessing from it. For this reason there is no objection (to what he did) like (it would be objectionable) for others. If the

hair is grown for other than a reason of such blessings, then there is room for objection.’ (Naseemur Riyad, Vol. 3, page 434)

## REQUEST OF HAZRAT ANAS رضي الله عنه

Hazrat Sayyiduna Thaabit Bunaani رضي الله عنه states that Hazrat Anas ibn Maalik رضي الله عنه, one of the chosen companions of the Prophet صلی اللہ علیہ وسلم said to me, ‘Here is a strand of blessed hair from the hair of the Prophet صلی اللہ علیہ وسلم. After my demise, you should place it under my tongue. Thus, after his demise, as per his request, I placed it under his tongue, and he was laid to rest in his grave in this manner.’

## BAAL MUBAARAK PLACED IN THE KAFFAN

Hazrat Sheikh Muhaqqiq Sheikh Abdul Haq Muhadith Delhwi رحمۃ اللہ علیہ quotes the following narration in his world renowned book ‘Madarijun Nabuiwat’: When the time of Hazrat Sayyiduna Umar bin Abdul Aziz’s رحمۃ اللہ علیہ wisaal drew near, he asked for a few strands of the blessed hair of Rasoolullah صلی اللہ علیہ وسلم and some blessed nail clippings of Rasoolullah صلی اللہ علیہ وسلم. He then made wasiyat that they should be placed in his Kaffan, and it was done as he had requested. (Madarijun Nabuiwat)

## RASOOLULLAH صلی اللہ علیہ وسلم PERSONALLY GIVES BAAL MUBAARAK

Shah Waliullah Muhadith narrates in Anfasul Aarifeen as follows: ‘My father Hazrat Shah Abdur Raheem Delhwi narrated a very blessed incident about the Baal Mubaarak of Rasoolullah صلی اللہ علیہ وسلم. The incident is as follows: He (Shah Abdur Raheem) says, ‘Once I had a very severe fever and this lasted for a long time. I had actually given up hope on life. During this time, I dozed off for a while and dreamt

Shah Abdul Aziz by me and he was informing me that Rasoolullah ﷺ had come to visit me (make Iyaadat – to visit the sick) and possibly, he will come from the direction where your bed is facing (in other words the foot of the bed). You must thus turn the direction of your bed, so that your feet are not facing the direction from which he ﷺ will come, as this is disrespectful. On hearing this, I asked those near me to move my bed, so that my feet are not facing the said direction. Then in my dream, I saw Holy Prophet ﷺ and he said, 'My dear son! How are you feeling?' When he ﷺ asked me this I lost control of my emotions. The Prophet ﷺ then held me in his blessed arms. He held me in a way that his blessed beard was over my head. I became ecstatic and began to cry (so much) that the blessed clothing of the Prophet ﷺ was wet with my tears. Then, gradually I began to feel relaxed. I then felt in my heart that much time has passed. I then thought, how nice it would be, if I could get a Baal Mubaarak of Rasoolullah ﷺ from somewhere. I thought how wonderful it would be if Rasoolullah ﷺ presented me with one of his Baal Mubaarak personally. As I thought this, the Prophet ﷺ became aware of my thoughts and he ran his blessed hands over his beard and two blessed strands came into his blessed hands. He gave both these strands to me. I was wondering in my dream if both the Baal Mubaarak will remain with me after I wake from my dream or not. The Prophet ﷺ said, 'My son! These two strands will remain with you.' The Prophet ﷺ then gave me glad tidings of good health and life. I heard this and felt comfortable. When I awoke, I felt completely relaxed and well. I then asked for someone to bring a lantern and when I looked, I found that both the Baal Mubaarak were not in my hand. I was saddened (by this), and meditated in the Court of Rasoolullah ﷺ. I then saw him again and he said to me, 'My son! I placed both the Baal Mubaarak under your pillow for their safekeeping. You may take them from there.' I immediately woke again and looked under the pillow and found them there. I then kept them in a safe place with respect. When the fever broke, I started to feel weak. Those present near me thought that the time of my death was near and began to



*cry. Since I did not have much strength to talk, I just used signs to let them know that I was fine and after some time, I felt better.'*

*Shah Abdur Raheem says that the beauty of the two Baal Mubarak's was that they were always entwined, but when Durood was recited, they would separate and stand up.'*

## STATEMENT OF THE MUJADDID OF THE 14<sup>TH</sup> CENTURY

Sayyiduna Aala Hazrat Azeem ul Barkat, Ash Shah Imam Ahmed Raza Khan Faazil-e Bareilvi رحمۃ اللہ علیہ beautifully states:

*'It is Huzoor Pur Noor, Sayyidul Mubaarikeen رحمۃ اللہ علیہ whose sacred dust from his blessed Naa'lain is blessing to the heart and soul and Surma for the eyes of Imaan. He made that water blessed that was used to wash the hands of the Muslims; and requested that water for drinking, even though, I swear by Allah, that the Barkat that is in the hand, tongue, heart and soul of the Muslims was also bestowed to them by him. All these blessings were gained through the Sadqa of his blessed Naa'lain. This was all done for the education of the Ummah, and as a warning for those who are lost in their dreams; that if you do not understand it in this way, then listen to the action of your Leader رحمۃ اللہ علیہ. Awaken and become one who attains the blessings of the Awliyah and Ulama. What kind of an ignorant and deprived person is he who cannot recognise the relics and belongings of the beloveds of Allah and who does not gain blessings from them.'* (Badrul Anwaar fi Adaabil Aathaar)

## ANOTHER BLESSED STATEMENT OF AALA HAZRAT ﷺ REGARDING THE RESPECT OF A PICTURE OF THE NAA'LAIN SHAREEF

*Whilst speaking of The Naa'lain and Tabarukaat Aala Hazrat ﷺ says; 'If this is the respect and Barkat of a picture, then imagine the Barkat and excellence of the real Naa'lain-e-Paak. Place your sight on the belongings such as the Cloak and the Turban and then that which is thousands of times more excellent than these Tabarukaat, in other words, the blessed finger nails, since all the above mentioned were belongings, and this, is part of the actual body and even more excellent and exalted and superior than this, is the blessed hair from the blessed beard of the Prophet ﷺ. The Imaan of a Muslim is witness that the seven skies and the seven earths cannot reach the excellence of one blessed hair (of Rasoolullah ﷺ). This is evident from the sayings of the A'ima-e-Kiraam and there is no need for evidence or any certification. All that is required is that it be associated to Rasoolullah ﷺ', (Badrul Anwaar fi Adaabil Asraar)*

## CONCLUSION

After examining all the narrations and quotations, it is clear as day that in the Muslims in every era respected and honoured the Baal Mubaarak and the other Holy Relics of the Believers.

The Sahaba-e-Kiraam, Akabireen, A'ima-e-Mujtahideen, Awliyah and the Ulama have always respected and honoured the Tabarukaat. Those who showed disrespect towards it were engulfed by the Azaab (Punishment) of Almighty Allah. Thus, it is necessary upon the Muslims to respect and honour the Islamic relics.

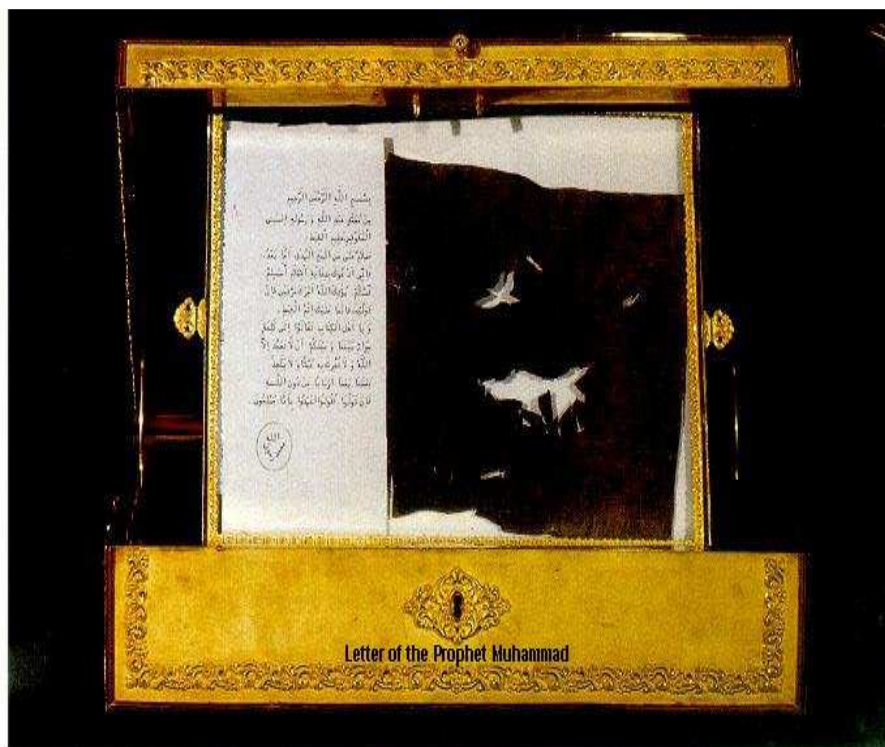
Never go without Tahaarat in the place where the Tabarukaat is kept. Always keep it in a clean and pure place. Always read the Quran and Durood Shareef in abundance in that room. Do not show your back or feet towards the Tabarukaat.

Try as much as possible not to sleep in that room as disrespect can occur while asleep. Do not keep it in such a place where there is a fear of disrespect being shown, since respect is necessary and disrespect will take you far from the Mercy of Allah.

Make arrangements for Ziyaarat so that others may be blessed with an opportunity of gaining spiritual benefit through it.

May Almighty Allah through the Wasila of Nabi Muhammad ﷺ grant the Muslims the Taufeeq of respecting the Tabarukaat and may we all benefit through its blessings. Aameen

A LETTER OF THE HOLY PROPHET  
MUHAMMAD MUSTAFA ﷺ

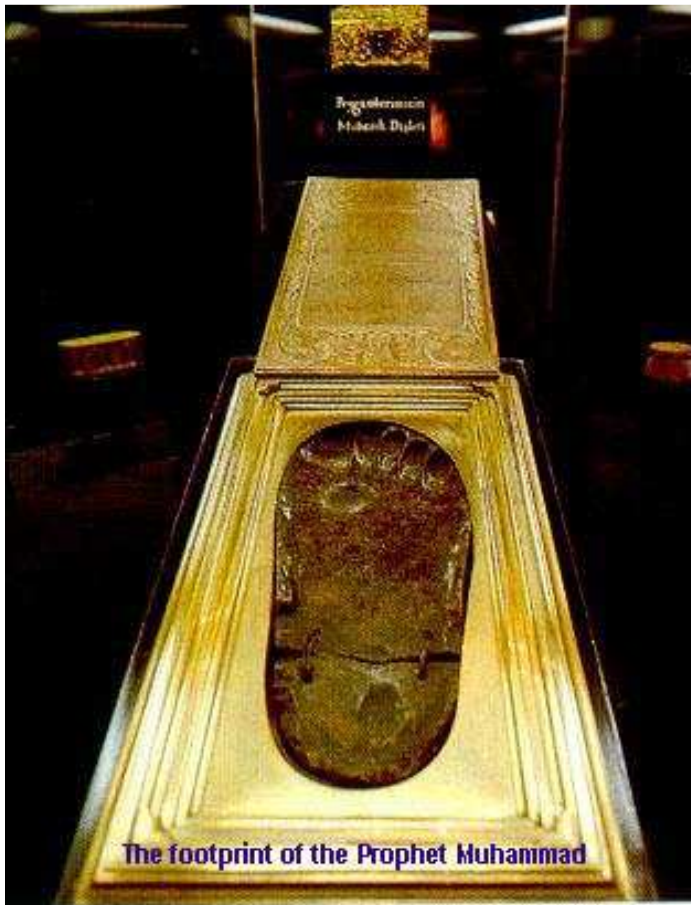


SOME STRANDS OF BLESSED HAIR  
FROM THE HOLY BEARD OF  
THE PROPHET ﷺ  
IN A BEAUTIFUL CHEST



Some hairs from the beard of the Prophet Muhammad

THE MUBAARAK FOOT PRINT  
OF OUR MASTER  
MUHAMMADUR RASOOLULLAH ﷺ



THE BLESSED SWORDS OF  
THE HOLY PROPHET  
MUHAMMAD ﷺ





# HOLY TURBAN, STAFF AND OTHER RELICS OF HOLY PROPHET MUHAMMAD MUSTAFA ﷺ

